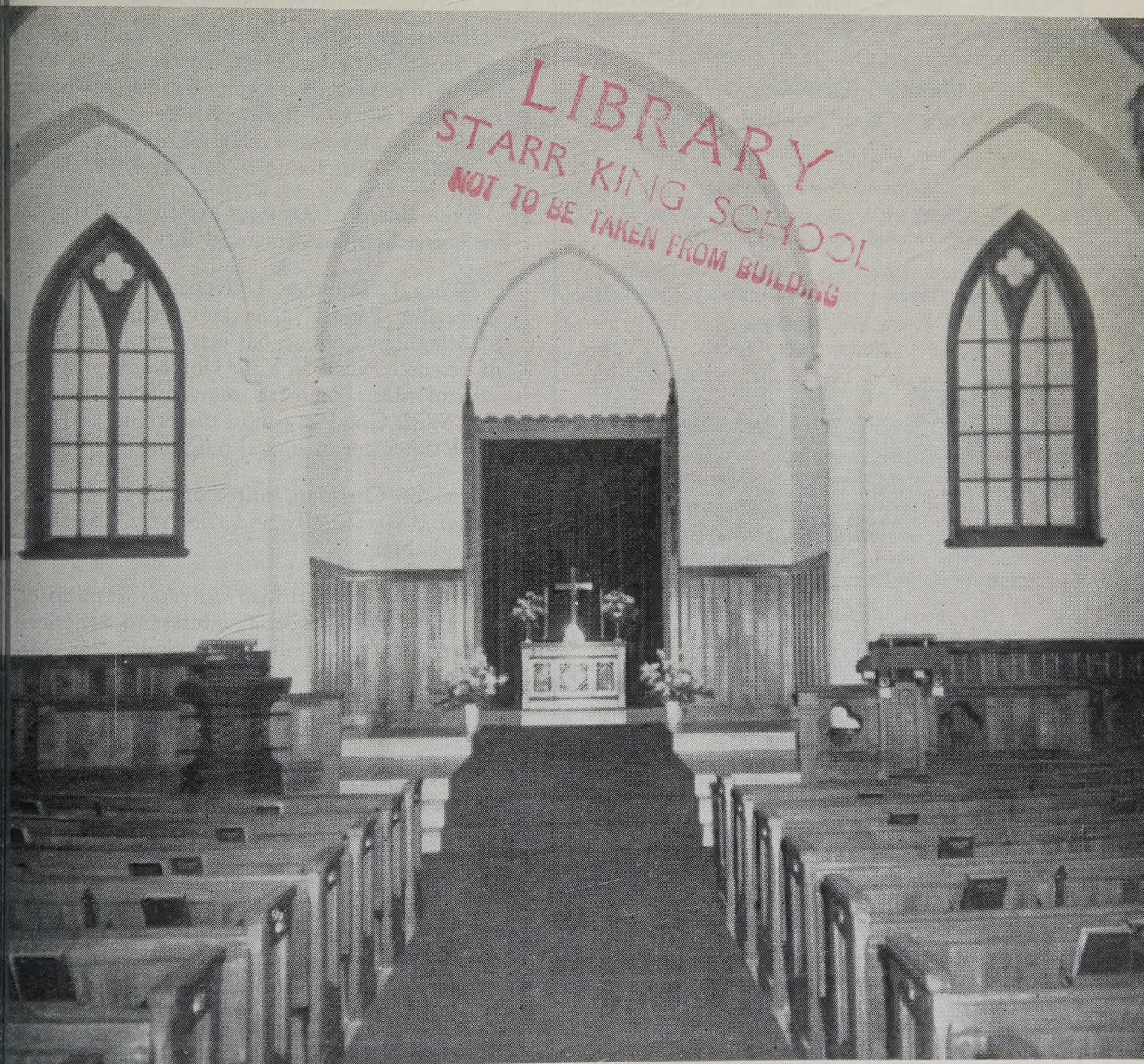
HE UNIVERSALIST Leader

JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819



Volume CXXXVI November, 1954 Boston, Mass.

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A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

November, 1954 — No. 11

The Cover shows the beautiful rebuilt and refurnished chancel of St. Paul's Universalist Church, Palmer, Massachusetts, dedicated September 19. A set of "before and after" pictures also appears on page 266.

Robert B. Tapp, professor of the Theological School of St. Lawrence University, has written an illuminating account of the **Iron Curtain Christians at Evanston.** Dr. Tapp also concludes his story and evaluation of **The World Council of Churches** in this number.

Your **Board of Trustees** presents **A Program to Strengthen Our Financial Structure.**

Henry F. Pommer, Universalist minister in Linesville, Pennsylvania, and faculty member of Allegheny College, has just completed a year of research work at Yale University on value systems. Dr. Pommer's essay on **Supplanting Evil With Good** is a most discerning and sensitive statement of liberal religion.

Sheldon Christian, editor of the *Maine Universalist,* says briefly and concisely, **Our Universe is Man.**

Arthur Peacock, British Universalist minister, has a message of special interest to American Universalists in his current **London Letter.** Mr. Peacock comments on the work of the Universalist Service Committee Work Camp Unit at Royhill, England last summer.

Grace MacCue, who speaks from long experience, gives us a discerning picture of **The Man About the House,** and also the woman, when that house is a parsonage.

William Wallace Rose has a helpful message for all harassed and frustrated souls (and who of us isn't, sometimes?) in his sensitive essay **The Homing Instinct.**

Brainard F. Gibbons comments on his correspondents' suggestions in his **Conversations With Universalists.**

Iron Curtain Christians at Evanston

Robert B. Tapp

SUPERFICIAL observers here for the past two weeks might say that the promised fireworks urned out to be a fizzle. The presence of delegates o this Second Assembly of the World Council of Churches from three countries behind the Iron Curain has been widely heralded by the press. This nay be partly due to the ill-advised protest to the State Department by the Cook County chapter of he American Legion and the barn-storming antics of Representative Bentley. But it is also due to the emembrance of the previous denunciatory speeches nade at similar ecumenical ("world-wide") gathrings by Kremlin-approved church leaders.

More careful observers, however, noted the simlarity in the line taken by the Czechoslovakians and Hungarians and how they differed from the East Germans. So different were the latter that they will ome in for separate mention toward the end of his article. Western liberals will want to know what this may mean about the state of Protestant eligion and the quality of church leaders in these reas. Are they non-totalitarian? If so, in what ense? And, what is it like to live in daily disagreeient with the ruling Party?

The delegates and press here soon decided that he key men were Josef L. Hromadka of Prague and Bishop John Peter of Debrecen. Their facile comand of English was only one reason for this. Hronadka had been a staunch anti-Nazi and had taught n this country (Union and Princeton seminaries) rom 1939-1947. Since returning to Prague, he has nade periodic trips "out". His theme, eloquently nd dramatically expressed, has been that the old rder of bourgeois-liberal democracy is doomed and nerefore, in spite of possible points of criticism, he Christian must work with the "new socialist communist] reconstruction." This note he has reeated from various platforms since the 1948 Amterdam founding of the World Council when he lashed with John Foster Dulles, to the end that e is now generally regarded as "the Christian pokesman for the 'East'."

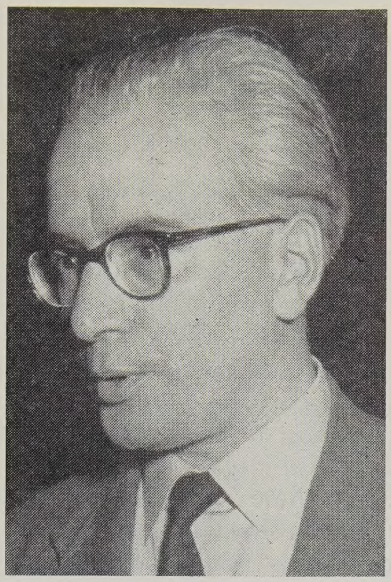
Bishop Peter came as a relative unknown. The pen secret of his visa (the most restricted of any delegate's) which was to Evanston and the affairs of the conference, made him an immediate target of public interest. He turned out to be young, handsome, affable, pious — and evasive. It was as if both men had agreed to be pleasant, ironic, nonpolitical, and to phrase most of their remarks in a highly traditional theological jargon.

From the speeches of these two delegates and their colleagues from Czechoslovakia and Hungary, the following characterization of typical Iron Curtain Protestantism can be made.

1. *Their interpretation of religion is highly transcendant.* God is, in Barthian terms, "wholly other." As such, He is beyond all our ideologies and categories. Any theology is "nothing else than a human effort to get hold of God, to subordinate Him to our thoughts and systems, to use him as an ally . . . " (Hromadka). Here Protestantism, especially in some of its recent forms, comes in for sharp criticism. American Protestants, nurtured either in the activism of the "social gospel" or the moralistic negativism of the sects, find it difficult to understand this remote Deity, who "speaks" but says nothing prescriptive in the realm of either individual or social morality.

2. *Such a religion is highly non-political.* The World Council has been trying to give substance to "the responsible society" as a structure that is most in harmony with the Divine. No such precision would be recognized by Hromadka. For him, "to believe in Jesus Christ is to be where he is and does his work, to be on his side in his continuous struggles with human sin and suffering, with injustice and death, with bigotry and selfishness, with pride and religious self-assurance." His admonition is that each man should do his work in his own way, whether he is a "liberal-democrat" or a "socialist" [Soviet connotation].

3. *The old regime is irrevocably gone.* Whether for Czechoslovakia's democracy or Hungary's feudalism, there should be no tears shed. We must understand our present world. We must initially say Yes, not No, to the "great moves toward reconstruction" (Hromadka). For Peter, the revival of



Bishop John Peter "— young, handsome, affable, pious evasive —"

religion in Hungary is due to the replacement of "theologically indifferent, liberalistic, and rationalistic" professors.

4. *Religion is not explicitly anti-communist.* Hromadka's earlier arguments that communism is a virile and modern form of Christianity were conspicuous by their absence at Evanston. But the same was true of any sharp criticism. Again and again, he argued that it was not yet time for the church to say No. Peter was asked if a man could be a communist and a Christian. His reply was "Yes, in a certain sense of that word." He did say that some communists had been converted, but was vague as to why, or what disabilities they might have thereby suffered. He did not feel that communism was a menace to the Christian future.

5. *The great need today is "peace-mindedness."* Whether the term be "co-existence" or "peaceful staying together," other delegates had difficulty with these terms lest they imply a passive acceptance of Soviet tyranny over a large part of the world. Hromadka has been active in all the Peace Congresses and has given support to the "germ-warfare" charges against the United States. In July, 1953, he was decorated with the Czechoslovak Peace Award, highest peace-time honor. And the Hungarian delegation brought to Evanston a critique of regional pacts (NATO, EDC) as not serving world community and pleaded for the churches to support "a world-wide endeavor that unites men of the most varied social, political, ideological and denominational backgrounds" and "actually voices the opinion of great ethnic masses."

6. *This religion is condescendingly anti-Wester* An undertone of certainty ran through the speech that Western Christianity had not faced the facts the modern world and the new order, with its reco structive drives. Speaking for his delegation, Pet said: "We are not very strongly interested in wh anybody may say here in criticism of certain hum tendencies." Since politics is on the "human" lev the point of his remark is clear. Asked if he "a proved" of his new "way of life," he replied: " order to be a witness of the gospel there, it is al my way of life. Christians understand what it mea even in practical circumstances, 'the word becar flesh'." This parallels Hromadka's emphasis th Westerners have had it too easy to really unde stand the tensions and aspirations of the mode world.

Do the previous remarks characterize a "ne Protestantism" that is emerging behind the Ir Curtain? Perhaps it is too soon to speak with ce tainty, but it should be noted that the Evanst Assembly was the biggest Protestant gathering sin 1948 and nothing similar is likely before 1960. T amazing agreements of the Czechoslovak and Hu garian delegates must not be ignored. The on break in this "solid front" came on the last nig when a thirteen-page document from the Ecume ical Council of the Churches of Hungary was d tributed. The Assembly's Steering Committee pu licly disavowed any responsibility for the stateme or its distribution. Only in the middle pages of t report do we find a caustic anti-Western and pr Soviet note. But it should remind us that any si ple generalizations about a "new line" are suspe One can only describe as a new fact the public t tic of conciliation, friendliness, and evasivene about any non-theological matter.

The Assembly leadership went out of its way respect this posture. Some of Chicago's Czechosl vakian exiles were picketing one evening. Told this by a reporter, Hromadka started out for a loc Dr. Visser't Hooft, General Secretary of the Wor Council, immediately left the stage to rescue hi from the "trouble-making" reporter. Charles Ta as chairman of the daily press conferences, screen out all questions for Hromadka that did not dire ly deal with assembly subjects. And Bishop Pete scheduled appearance was cancelled at his own quest. When the Hungarian delegation turn down Representative Bentley's invitation to appe before his committee, Dr. Franklin C. Fry, Unit States Lutheran and chairman of the Steering Co

nittee, chastized the congressman in a strongly-worded public telegram.

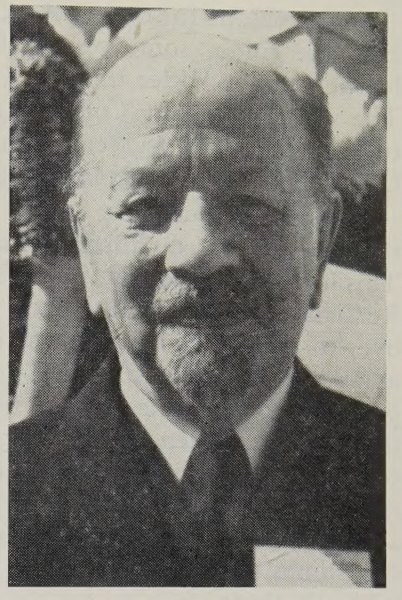
These instances are justifiable and understandable in view of the World Council's desire to open as many contacts with Iron Curtain churches as possible, keep the Assembly at work on its heavy agenda, and obtain balanced press coverage.

More confusing and also more disturbing was the reaction of the general public. Most of the press corps and general visitors were Americans. Their reaction can best be explained as "uncritical and automatic sympathy for the under-dog." When Bishop Berggrav of Norway described the picketing as "un-Christian" and introduced Hromadka as "our Christian brother," there was thunderous applause. When Peter was told, at a visitors' session, that he was "among friends," there was long applause. A press conference was extremely friendly and sympathetic to Hromadka and hostile to Charles Taft, who tried to speak for the "other side." One of Hromadka's two non-Assembly appearances was at a local church. The audience, largely non-member visitors, spontaneously rose at the beginning of the sermon. Are these incidents typical of a reaction to personality instead of ideology?

Can the significance of these two delegations be assessed? From the standpoint of the free world, we have been reminded that not all supporters of communist regimes are committed Marxists. And we have learned again that there may be bonds of human sympathy that can transcend ideological gulfs. The future must decide how successfully Evanston attained to this. And we have gained some new insights into religion under a communist regime. When Peter describes "religious freedom" as the freedom to preach and teach non-cultural subjects, we begin to understand more of "double think."

What have the communists gained by allowing these men to come to Evanston? They have fostered the idea that "likeable Christians" *can* collaborate. They have furthered the line that religion still exists "above-ground" in communist countries. And they have made the appeal for "co-existence" in a highly personable way.

On a more profound level, the confusion is caused by the Barthian theology of Hromadka and Peter. There is no clear point of contact between their religion and their social ethics. But it would be much too facile to argue that this is the result of their remote and transcending type of God. For the other half of their theology is a sincere identification with human suffering. The difficulty in this kind of "existential" thinking is that it uncritically accepts the structural sources of suffering and succors the victims without attempting to isolate the victimizers.



Bishop Dibelius of East Berlin — "there is another world over which the state possesses no power—"

Equally dangerous is the superficial anti-communism of many Americans. A fundamentalist magazine was distributed at Evanston. Its editor had spent an hour with Hromadka, who had assured him of his belief in the "Deity and Second Coming" of Christ. He, therefore, hailed Hromadka as a "modern Comenius." The use of such verbal shibboleths can only confuse the stalwart non-totalitarians of Czechoslovakia.

The most important area for liberals to explore is the problem of *supporting their fellow anti-totalitarians* who live and work in areas ruled by totalitarian regimes. What can and can't they do? How best strengthen solidarity? What are the results of living under the daily necessity of compromise?

In answering these questions, the Czechoslovak and Hungarian churchmen at Evanston were little assistance. It should be clear that most of them are not Party members. But, for a variety of reasons, they are not anti-Party. We must turn to the East Germans for help here.

East German Protestants have stood up to the regime on such matters as abstaining from spurious peace crusades, boycotting falsified elections, insisting that Christian young people not be barred from higher education, and other things equally courageous. The contrast between these churchmen and the Czechoslovakians and Hungarians cannot be too sharply made.

Some reasons for the resistance can be discovered. For one thing, some of the German Protestants learned under Hitler that the line must be drawn. The veterans of this "Confessing Church" were better prepared for the communists than were the Czechoslovakian and Hungarian peers.

A more curious twist is the relative leniency of the regime toward churchmen in Eastern Germany. This has been especially true since July of 1953. The Russians have gradually been transferring power over to native communists. As one reliable informant put it, the new rulers are determined not to repeat Hitler's mistakes. Since his repeated persecutions of churchmen created martyrs and in the long run strengthened religion, they are committed to the reverse policy. Whether the church leaders will be able to make real hay while this sun of relative liberty shines, remains to be seen. But the opportunity is clearly there.

Then, too, Germany is a divided country where churches have resolved to stay united. This was shown by the *Kirchentag* held this July in Leipzig in East Germany. Here over six hundred thousand Christians assembled for a festival, one hundred and twenty-five thousand of them coming from the West. There were clear political overtones in this gathering, some sessions of which were held in the Russian-built Exhibition Palace.

Yet another factor may be the Soviet revival of an aspect of Marx's thinking that could be termed "the theory of the withering away of religion." Since religion is only part of the superstructure, its presence in the masses is not a real cause for worry. Change the economic basis of society, so the argument runs, re-educate the youth, and religion will disappear.

Youth work by the churches has been the most sharply curtailed. Yet one is heartened by the awareness of East Germans to this need. As General Superintendent G. Jacob of Cottbus (East Germany) put it in a public address: "Imagine a child who learns in his religious training that God is the creator of the world whereas at school he is assured of the scientific knowledge that the world is a materia and as such without beginning or end." For this outspoken man, to be a Christian or a communist "is an either-or proposition for any single-minded person."

For Bishop Dibelius of Berlin the choice is equally clear. The church exists to remind people that "there is still another world, a world over which the state possesses no power and which sets a limit to its totalitarian demands." The problem is two-fold where to draw the line and what to do about it. Dibelius holds it easy to draw the line against class hatred and anti-religious propaganda, more difficult against "peace" campaigns, since the church desires this too. Nevertheless it must be done. The real need is for "decisive strength and bravery in faith."

There is undoubtedly "much quiet martyrdom" behind the Iron Curtain, to use Dibelius' phrase. Perhaps it is more difficult to live under daily compromise than make the once-for-all decision for prison and possibly execution. In any event, there are signs of hope. We hail the courage of the Dibelius and the Jacob who now go back, having spoken so openly. They are brave men and know the risks. They might say their very prominence will protect them — for a time. Many others were willing to speak "off-the-record." Any reporter must be careful lest he harm those whom he quotes by an ill-advised remark. Thus the "whole" story of East German resistance cannot yet be told.

As for Czechoslovakia, Hungary, and other Iron Curtain countries, there can be only speculation. Can the prophetic spirit of high religion, with its regard for the dignity of man and the justice of God, persist in unapplied Bible study and preaching? Can the memory of an Amos, even if recalled by one who does not cherish his defiance of the injustices at hand, kindle sparks for tomorrow? It *has* happened before.

POSITION

Recently I saw a shocking announcement suggesting that the congregation would sing "Jesus, Saviour, Pilot Me, Seated."

After getting over the shock, I wondered if the title was not more appropriate than it first appeared. Perhaps that is what is taking place in more lives and in more areas than one would suppose.

There are things that you can do "seated"—things not necessarily good for the soul. You can get the "gout" seated — by over-stuffing — by refusing to push away from the table while there is yet time — by failing to get up and move about before *rigor mortis*.

It is possible to sit at ease in Zion — to absorb to the point of over-saturation the blessings of life without ever realizing that they are loans to be invested.

Perhaps the reason why we are up against it today, socially, politically, and religiously, is because we are sitting too long and too soft.

—CHARLES H. MONBLEAU

A Program to Strengthen Our Financial Structure

How Your Board of Trustees Proposes to Finance the Program You Set Up

TO THE END that there may be a general and long-needed strengthening of the financial structure of the Universalist Church on both local and denominational levels, the trustees have adopted a program designed to accomplish the two-fold purpose of increasing the contributions received by each church for its own operating budget and, at the same time, assuring the funds essential to meet individual quotas in the annual Unified Appeal.

There has long been a general awareness that two major steps are necessary if budgetary requirements, local and national, are to be met:

1. The individual standard of giving, on a weekly basis, to the local church must be broadened.

2. The annual response to the Unified Appeal must be increased.

Possible solutions to the problems imposed by these considerations were seen by the trustees in replies to a survey conducted during the past summer among nearly four hundred Universalist ministers and laymen. Approximately two-thirds of the replies expressed the belief that if the local churches could receive assistance toward attaining their own budget requirements they would be willing to increase their "Fair Share" contributions to the Unified Appeal.

Furthermore, a majority of the churches participating in the survey favored incorporating the Unified Appeal quota within the budgets of the individual churches.

From these replies, and others, there came the proposed program set forth in some detail in a recent letter from Mr. Alan J. Sawyer to ministers and chairmen of the local boards of trustees.

Basically, the program calls for greater assistance to the local churches in meeting their operating budgets — assistance in the form of plans for more effective "Every Family" solicitation through the use of a new campaign manual, printed distribution piece, revised record and pledge cards and other aids.

By making the first objective the attainment by local churches of larger total annual contributions, through the medium of more and greater weekly pledges, the financial position of the individual church will be strengthened tremendously.

In support of the over-all financial plan, Mr. Sawyer points out in his letter that with the increase in receipts each local church

> "can set aside for national denominational work 12 per cent of its operating budget (average over the last five years) or $5 per adult member, whichever is higher; and at the same time have left over a substantially larger amount for its own budget and for its state program. Please note that the budget for denominational work required to carry out the program which the last convention voted equals approximately $5 per member."

As can be seen, the underlying principle of the new financial plan is that the churches conduct but one annual solicitation which should include any obligation to a state convention and also the "Fair Share" for The Universalist Church of America Unified Appeal.

Some churches, of course, already follow this procedure and the survey indicated that others are considering it. In its general acceptance, the trustees feel, lies the answer to the question of the easiest and most effective way of attaining both local and Unified Appeal objectives. To implement the new program each church has been asked to appoint its "most qualified layman and most able laywoman" as General Chairman and Executive Secretary of the forthcoming "Every Family" canvass. Meanwhile, the work of preparing the material which will aid these leaders, the associates they enlist, is in process of completion at the Headquarters Office.

Supplanting Evil With Good

Henry F. Pommer

MAN-MADE evil is not something far removed. It creeps in the overcrowded classroom and in the slums by the railroad tracks. It walks upright in the wrecked car with the mangled bodies; and in the man who wanted Chinese Nationalists and Communists to kill each other off. It stalks abroad in the congressman who does nothing to give the world positive spiritual guidance. It swings a whip in the countries of both hemispheres where justice is a mockery. It holds an atomic sword at the throat of the whole race. Man's inhumanity to man. Ignorance, poverty, carelessness, selfishness, laziness, injustice, war.

Many have attempted to meet these evils by hating evildoers even to the point of destroying them. Such attempts have doubly failed. The evils have not disappeared, and those who have opposed evil with hatred have themselves become evil. To hate and to destroy make *us* insensitive, callous, brutal. It makes us false to our own ideals, for we find ourselves using injustice to fight injustice, murder to fight murder. Seeking in this way to destroy the evil in others, we destroy the good in ourselves.

If we reject the majority tradition of meeting evil with evil, we are in a position to consider an alternative: "Be not overcome of evil, but overcome evil with good." Be not discouraged and a prey to evil, but in yourself and others *supplant* evil with good. Be neither lazily hopeful nor foolishly angry, but labor with all will and intellect in the transforming of evil men into good ones. A Christian brotherhood has a responsibility towards evil men as well as good ones; that responsibility must be met not with hatred but with love. By seeking in this way to supplant the evil in others, we will supplant also the evil in ourselves.

But how are we to proceed? Continuous self-evaluation, education of ourselves and others, full and frank communication; the power of law; all these are helpful. But four other methods, perhaps more difficult in their application and more important in their effects, deserve detailed treatment.

The first is the creation of those conditions in which human beings will react least like animals. Make a father fear the loss of his job and of his children's food, and immediately he is grossly tempted to steal. Deprive a race of all hope of physical betterment, and due process of law is threatened by violenc Deprive migrant farm hands of education, a thousands become unusually susceptible to dem gogues. Evils riot amid insecurity, desperation, literacy. Do the ideals in which you and I belie have much of a chance in the East today? Dr. Bu ton Dyson, medical missionary in Hamadan, Ira wrote home early in 1951:

> Here in Hamadan the leading causes of disease a ignorance and poverty rather than microbes. F instance, it seems almost useless to attempt medic treatment of tuberculosis in a family whose doz members live in one small, cold, dark room, a who eat only rice soup three times a day with small piece of meat weekly for the head of t house. The working man in the family (half the men in Hamadan are unemployed) can ea perhaps the purchasing equivalent of forty ce per day.
>
> We want to say to a feverish young man, "Y have tuberculosis and should stay in bed for months. You must stay away from your childre and be careful when you cough. Your family shou have X-rays . . ." But he walks away when hears "tuberculosis." That tells him he will d for everyone he has ever known with tuberculo has died. The only thing the American doctor c do for him is talk nonsense about rest and food a isolation from his family. Who will feed them he rests, and where can he live except in his c dark room?
>
> "We *can't* boil our drinking water," explaine man whose daughter was dying of typhoid, " cause the charcoal would cost too much."

The suffering is the same in thousands of villages Asia. If these people continue passive, it is because habits centuries old, because they do not yet know a better economy of life. If they continue strang to our ideals, not only of health, but of ethics, it is l cause of us.

What of the peoples of the world who do know a more abundant life, the refugees in Europe w once knew a high standard of living, but have lost Remember what happened in our own country in t '30's. Americans who had formerly been decent a law-abiding no longer responded like decent, la abiding Americans. The soil for fine ideals h

washed away, and left only a spiritual dust bowl. In how many countries are there dust bowls today? We must search out those barren areas, and bring them fertility before it is too late. Senator McMahon's proposal to spend ten billion dollars a year in implementation of the Point IV program; Walter Reuther's proposal to spend thirteen billion a year in economic and social reconstruction abroad; the program of the World Health Organization — these are measures to transform the physical dust bowls. When *they* have been made fertile, we will have an easier job in transforming the spiritual dust bowls. We must work with the basic, the brute needs of men when we meet what Housman called,

"The mortal sickness of a mind
Too unhappy to be kind.
Undone with misery, all they can
Is to hate their fellow man."

It is not our sin that we are now the wealthiest nation in the world, but certainly it is our sin that we are growing wealthier while most of the rest of the world remains wretchedly poor.

The activity involved in creating an environment receptive to reason and virtue will require what every other activity in this area also requires — repetition. This is the second major method. Call it perseverance, going the second mile; it is the refusal to quit when first or second or tenth efforts have all failed to transform a particular evil. It is a refusal to quit even in the face of ingratitude and antagonism. The pagan lotus-eaters grew weary and sought to rest, to pass the interval between birth and death in quiet, so that a man's life might be like that of an unperturbed flower. But we have been called to a new concept of man, a concept which includes the command, "Be not weary in welldoing." Evil, let us remember, is often compared to a weed, and constant labor is the price of victory over weeds.

When John Woolman sought in the eighteenth century to rid the Society of Friends of slavery, he found the helpers few, the conscientious opponents many. He persisted in his visitations and persuadings, even though progress seemed for a long time nonexistent. In fact, the complete transformation of Quaker slave-holders into slave-freers came only after Woolman's death. But it came in part because he had wearied not.

When Ralph Bunche was chief negotiator in Palestine, evening after evening the Jews and Arabs rejected his latest proposals for peace. Each night Bunche worked over new proposals to be discussed the next morning. He refused to accept a complete deadlock. Always new alternatives had to be discovered and discussed. In the end he found the pattern for peace.

During our work for peace or any other good thing, we must, then, remember the parable of the sower.

Some seeds fell by the way side, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth; and some fell among thorns; and the thorns sprung up, and choked them; but others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Perseverance helps the sower; does chance? How often we find that the most fortunate developments in our lives come from unanticipated sources, from the seeds which dropped unnoticed as we were walking to the field. But if we had not been walking to the field with a sack of seed in our arms, the productive seeds of chance would not have fallen when and where they did.

It is the luring of false optimism if we think that each of our efforts, no matter how unselfish and intelligent, will have the beneficial effect we desire. For every Woolman, Gandhi, or Bunche who succeeds, many fail, or succeed only in part. Then all the more need for each of us to commit *himself* to the transformation of evil. All are called to the task, though only a few may be chosen for success.

In our repeated efforts to dissolve evil, we shall be repeating not only our effort, but also our example. Example is the third major device. "Actions speak louder than words." "What you are speaks so loud I cannot hear what you say." For maximum effectiveness, we must go to evildoers with clean records, clean hands. Northern congressmen seeking to bring racial equality to the South would be aided if all Northerners mingled freely with negroes in employment and entertainment. American protests against suppressions of free speech would be more effective if democracy herself did more to encourage free debate. Those of us who work for peace—have we purged our own hearts of the causes of war?

They're
fighting in deserts and caves, one by
one, in battalions and squadrons;
they're fighting that I
may yet recover from the disease, My
Self. . . .
There never was a war that was
not inward; I must
fight till I have conquered in myself what
causes war, but I would not believe.

(Marianne Moore: *In Distrust of Merits*)

This is not to say that we should make no attacks on the evil outside us before we have transformed all the evil inside us. Such delay would never end. But we must recognize the necessity for constant labor to improve ourselves. Fortunately, we often learn to be good by doing good. As we work to eliminate prejudice in our country, contacts with minorities weed out the remains of our early prejudice. Work to make the government send food abroad moves us to hasten relief by sending food through private agencies. We must, and we can, transform outer and inner evil simultaneously.

We should seek to make our example not only clean, but humble. We cannot live successfully as self-appointed censors of the world, priggish saints deigning to soil our lily hands. Rather we must go as men who see a goal forever in advance of *all* mankind. We must ask others to join in a mutual effort towards that goal. We offer our help; in helping others we seek help ourselves.

We must prepare an environment in which men have a maximum chance to be good. We must persist in kind deeds. We must purify ourselves so that our example is compelling. And we must sacrifice.

There is profound validity, even for those who do not believe in a life after death, in the statement that "whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." The power of an idea depends not on how much one will *acquire* for the sake of the idea, but on how much one will sacrifice. Not Croesus, who acquired, but Christ, who gave, put power in an idea. Even a bad idea can be made powerful by sacrifice. In 1948 the communist party had an organizer working among the farmers of New York State. Because he believed in communism, he worked for almost nothing. In the worst winter weather he would drive long distances in an old car without a heater. On the bitterest days he would light a common kerosene lamp and keep it between his legs while he drove; it would prevent frostbite. This again is the example that we give. The point at the moment is that our example can be purified by sacrifice.

For keeping a big house we may sacrifice charity. For keeping great wealth we may sacrifice honor. For maintaining things as they are, we may sacrifice things as they are. Stability? Many persons beyond their thirties accuse the younger generation of lacking initiative, of seeking only security. Yet the same accusers approve of our national government's spending three-quarters of its budget for security. But no man, whatsoever his age, and no nation whatsoever its size, can achieve security by any method, at any price. Security is a myth which can be punctured by an employer's whim, a year's inflation, a single guided missile. Better than a life of myth is a life of principle.

The United States cannot afford the McMahon or Reuther plans? We cannot afford the money? Or we cannot afford to give up a few luxuries?

Mere lip service to an ideal is worse than no service, for lip service implies a life which inwardly feeds upon deceit, and outwardly casts shame upon an ideal dragging it down with the slur of hypocrisy. Accepting an ideal is significant only if one will then say "Not I am important, but this ideal for which I stand. For it I will sacrifice as much as I can." How much? that? A dollar a week? Three hours a month? career? A life? When we start on the road of sacrifice, we never know how far it will take us. When Jesus started to teach, he could hardly have foreseen the three crosses of Good Friday. When Gandhi started his first fast, he could hardly have foreseen how many fasts would follow, and how the assassin's bullet would end them all.

But three things we can know. If we commit ourselves to this minority alternative, thereby choosing an ideal in advance of this world's practice, the world will supply larger and larger tests by which we can gradually build our insight, our courage, our capacity for sacrifice. In lesser tests we can prepare ourselves to meet the graver ones that time may bring.

A second thing we can know, that often when one evil has been transformed, others are weakened. The parasitic evils that breed on war—what would become of them if all war-makers were transformed?

A third thing. If we commit ourselves to this minority alternative we are joining a most excellent group, whose story is told not only in myth and allegory, but also in biography. For us the most important biography is the New Testament. Jesus chose an alternative, the long-range alternative of transforming evil by good, and by good alone. He stuck to his choice, relieving all suffering, persevering in patience, teaching by example, and gaining by sacrifice. If he was, in a unique and supernatural sense, the Son of God, his life is an imperative example for us. If, on the other hand, he was not uniquely divine, but was a man greatly gifted with moral insight and courage, his example is equally compelling: he showed what a man can do. Son of God, or Fellow Man—in either case, his is the way towards good.

rs of the Association of Universalist Women of Maine, l in convention sessions Wednesday at Bangor. Seated right: Mrs. Charlotte Spofford, Norway, vice-presi- Mrs. John Bunney, Auburn, president; standing: Mrs. Mosher, Bangor, treasurer; and Mrs. William L. Wish, d, secretary.

Taking part in the first joint convention of the Maine Un tarian Association and the Universalist Church of Main the Rev. Warren B. Lovejoy, Westbrook, elected vice-presider of the UCM; Andrew Snyder, Randolph, elected UCM pres dent; and Unitarian delegate the Rev. Arthur N. Moor Portland.

"Opportunities and Obligation of Liberal Religion in Maine" studied by Universalists and Unitarians in first joint sessions

Universalists at Bangor, Maine, September 28-29 related their convention theme to a thoroughgoing Three-Year Program which seeks to improve the ministry of both laymen and clergymen.

rs of the Association of Universalist Men, re-elected esday at the Bangor convention, left to right: J. Albert on, Brunswick, secretary-treasurer; Harold C. Perham, Paris, president; and James E. Philoon, Auburn, national an. Directors elected were: Harry Foster, Canton; W. d Mann, Norway; G. Harrison Kennard, Rumford; Robert othby, Livermore Falls; and Andrew Snyder, Randolph.

The Maine Universalist Ministers' Association elected thes officers at the Bangor convention Wednesday. Left to righ the Rev. Douglas H. Robbins, Augusta, southern district vice president; the Rev. Robert MacPherson, Auburn, presiden the Rev. George H. Wood, Rockland, northern district vice president; and the Rev. Earle Dolphin, Turner Center, secre tary-treasurer.

The World Council of Churches II

Robert B. Tapp

3. Politico-Sociology

THE remaining three Assembly Sections dealt with matters of politics, economics, and sociology. While there was some overlapping, they will be separately summarized. Section III, The Responsible Society in a World Perspective, related the Christian faith and hope to various forms of social order. Its general presupposition is that God's "promise" is the "gift of abundant life as children of God for those who hear and follow the divine call;" and that His "commandment" is that "men should love God and their neighbors."

Churches today "realize more fully that they have a duty to society." The Christian hope offers "new insights" rather than "technical answers" or "specific solutions." The criterion to be applied is "the responsible society," stated by the First Assembly to be "where freedom is the freedom of men who acknowledge responsibility to justice and public order and where those who hold political responsibility and economic power are responsible for its exercise to God and to the people whose welfare is affected by it."

The discussion rejected "capitalism vs. socialism" as implying alternatives that do not really exist today. What we have are various mixtures which must be individually assessed. The Section showed a healthy impatience with pat answers and preferred to explore afresh such contemporary problem areas as underdeveloped countries, incentives, farming, and income distribution. There is a rare wisdom often found in this Report that deserves study by us all.

In discussing communist-noncommunist tension, Christians must earn their right to speak by their actions for universal justice and freedom. They must also avoid the twin temptations of "anti-communist hysteria" with its "self-righteous assurance" concerning Western systems *and* the temptation to "accept the false promises of communism and to overlook its threat to any responsible society." The Section reaffirmed the points of Christian-Marxist tension found at Amsterdam.

Section IV on International Affairs recognized the gravity of the world situation but said that Christians can "live and work as those who know th God reigns, undaunted by all the arrogant prete sions of evil, ready to face situations that seem hop less and yet to act in them as men whose hope indestructible."

Man today desires peace. For the Christian th also involves "freedom, justice, truth and love . It is not enough for the churches to proclaim th war is evil. They must study afresh the Christi approaches to peace, taking into account bo Christian pacifism as a mode of witness and the co viction of Christians that in certain circumstanc military action is justifiable." Moreover, the churc es must work for the elimination, "under effecti international inspection and control," of *all* weapo of mass destruction, and must encourage the c velopment of methods of "peaceful change to re tify existing injustices."

Mass destruction of "civilians in open cities whatever means and for whatever purpose" is co demned. Nations should test nuclear weapons their own territory or under international clearanc

The term "co-existence" was rejected by t Assembly and is replaced by "living together in divided world." This was more than semantic ju gling. The intent was to avoid any endorsement acceptance of the *status quo*. Certain "frail exp dients" that still might serve to avoid war are outline

The mutual interdependence of nations, hum rights, and the role of the United Nations are d cussed. Perhaps the most interesting part of t Report is "Towards an International Ethos." He *a noteworthy start is made to describe the moral ord of nations in terms that are not necessarily Christia* and therefore might have a wide acceptance.

Section V on Intergroup Relations states flat that racial and ethnic prejudices are "sins" as we as social problems. The churches must repent this area as well as call others to repentance. Th must encourage those "adventurous sons" who a pioneering for a society of real equality. They mu protest laws or arrangements which make Christi fellowship or vocation impossible (i.e. segregatio and even recognize the "duty" of some Christians break such laws!

The Church cannot approve *any* discriminato

law. Even the last resort of the prejudiced, laws against intermarriage, is explicitly rejected. The example of the ecumenical movement as a fellowship which has no ethnic barriers is held up to all the churches.

The Assembly passed an even more strongly worded resolution proposed by this Section. The South Africans, especially from the Dutch Reformed Church, were the most notable abstainers. This called for churches to "renounce all forms of segregation and discrimination" and to work for their abolition "within their life and within society." Setting aside all the reasons for caution advanced by advocates of *apartheid,* the Assembly pointed to World Council practice as an encouragement in "overcoming" all their difficulties.

Another resolution (strengthened by an amendment by a German delegate) reaffirmed that "anti-Semitic prejudice is incompatible with Christian faith" and urged the churches to more study of how to eliminate it.

The Reports of these three Sections are such excellent jobs that criticism here would appear carping or gratuitous. While liberal religionists may differ with some of the theological presuppositions, it is doubtful that they would, as liberals, differ with many of the conclusions.

4. Wider Critique

There are a number of points at which the religious liberal, as an outsider, might take issue with the ecumenical movement as it has now developed. Any review of Evanston for *The Universalist Leader* would be incomplete without some mention of these.

An unduly narrowing definition of Christianity is fostered.

An article next month will discuss the meaning and use of the membership Basis — Jesus as God and Saviour. The dependence upon creeds, as well as Biblical formulations, is apparent at every ecumenical gathering. Up to a point, this may prove inclusive, but ultimately it becomes exclusive.

The same would go for the rigid adherence to sacraments, especially the Lord's Supper. One wonders how long the Quakers, for instance, will listen to the Eucharist being described as the basis of Christian unity.

James B. Pratt once described Christian thought as alternatively focusing on the religion *of* Jesus and the religion *about* Jesus. He felt that essential Christianity was *both* of *and* about Jesus as he was continually reinterpreted by a changing historic community. This would mean that neither the doctrines of the Bible nor of the fourth century were normative. Most liberals would agree and go on to add that our knowledge of man's religious nature is continually open to revision and expansion. Just as scientific knowledge did not reach its peak in a Newton but still goes on, so does our religious knowledge. And the claim that *the* God has *definitively* revealed himself in some particular past event is one that the liberal can understand psychologically, but cannot share. Buddha, Gandhi, liberalism's general reasonableness, and its intolerance of arrogance constrain him.

2. *The constraints of Biblicism.*

While few World Council members are what Americans would describe as fundamentalists, there is a strong inclination to make a "Biblical theology" normative. Within limits, the Bible is approached selectively and historically. But it is argued that we must learn to listen to the Bible instead of making it hear us. Liberals would argue that the Bible is an ancient and dated book, not only in trivial matters such as geology, but often in more central matters.

Mlle. Madeleine Barot, of the World Council's Commission on the Life and Work of Women in the Church, described her difficulties in equalizing the status of women. Many churches take a Pauline position which definitely makes women second-class citizens. Some churches will not ordain women, quaintly arguing that Jesus picked only male apostles. And the Genesis stories of Creation furnish fertile ground for advocates of male superiority. Mlle. Barot frankly stated that "we will have to find a new theology here."

Another example occurred when a South African comment was made on Galatians 3.28: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." This has been a favorite proof-text for racial equality. But it was pointed out by the defender of racial segregation that the "equality" here between races is no more intended to be thought of as "physical and actual" than is equality between sexes. It is hard to dispute this exegesis, however strongly one may and must disagree with it and take a different position.

These instances should remind ecumenical Christians that they must transcend the Bible at a number

of points. Today it is not enough to argue that science and the Bible have no conflicts. A more radical selectivity will be necessary and this will require the help of philosophy and the social sciences. The goal of a *thoroughgoing* Biblical theology must surely be abandoned.

3. *Attitudes toward non-Christians.*

The real test of any ideology comes as it competes with its peers. Here the slogans of toleration break down. Liberals would generally contend that Christians and others should share together what they have learned of man and his universe. This process implies that Christian and non-Christian come together as learners and in a common spirit of earnestness and humility.

Section II recognizes "religious revivals" in other traditions and grants that these faiths "often present themselves as effective bases for social reform." But all *other* religions are ultimately condemned as based on "man's persistent desire to be master of his own destiny." Christianity alone is held to be different because in Jesus "God has given to man the full and only self-sufficient revelation of Himself."

This assertion is not an argument and does not really claim to be. It is a faith-position. As such, one may take it or leave it. Presumably the most effective argument for Christianity is a good Christian. But this holds true for any religion whether or not it claims special revelation. To the liberal, such claims must appear as special pleading, especially since he finds some of the world's other religions making precisely the same claim.

Nor is the argument for Christianity's inherent superiority strengthened by the contention that the gospel is better than its advocates may happen to be. Others may use this argument, too, and in almost every case it performs a function of rationalizing for the short-comings of the individual concerned.

We should clearly acknowledge that an unprecedented unification has been achieved by the ecumenical movement. This has been done by bringing together men of varied nations, backgrounds, languages, and ethnic groups who all use the symbol "Christ" as expressive of their unity. Realistic liberals are committed to an ecumenicity that will include *all* religious men and not just Christians. Such a fellowship will form the necessary basis for a true human community that will eventually unite all men.

From this perspective, the ecumenical movement might be likened to a new club of meateaters who have recently overcome their various provincialism and have found a common symbol of the new uni in the cow. Such progress is good, as far as it goe but there will have to be much fundamental rethin ing when this club encounters other clubs of equal healthy fellowmen who happen to be vegetarian If the ensuing debate becomes one of the vegetab vs. the cow, little unity will emerge. If they ca discuss what the respective symbols do for and men, much progress will take place. In the ca of the World Council, these other clubs are Roma Catholics, fundamentalist Christians, Universalist Unitarians, Hindus, Moslems, Jews and Buddhists

In his excellent book *Free Churches and Christia Unity* (Beacon Press, 1954), Prof. Marion Bradsha has criticized this "ecumenical unitarianism" whic tends to make Christ the only God. This tenden continued at Evanston. During a discussion on Section Report, Chairman Marc Boegner par phrased a long amendment by saying that the spea er wanted to substitute "Christ" for "God." Whet er a slip or a conscious attempt at humor, his r mark accurately mirrored a frequent Assembly pa tern.

Liberals would probably agree that the religio of mankind's maturity will find its unity in t "God" of Abraham, of Jesus, of Shankara, Gandhi, and of other seers yet to come. To *descri* this God in particular symbols may be necessar but to *insist* that he has only made himself know in one time and place, or that his full nature is no known, is not permissible.

4. *The neglect of the praxis.*

An adequate religion may be likened to a pla having roots, a stem, and a flower. The flower the practical ethic. The stem is the supportin matrix of ideas — the theological structure. A the roots are those practices which sustain the whc system, bringing about the will in men to love a *do* the good and not just *know* it.

Liberal religionists in the past have too oft noted the similarity in ethics (flowers) of t world's religions and thereby sought too simple unification of religions on this important but i complete level.

Conservatives have too often stressed the nec sity of theological agreement (one stem). Som times they have ignored ethics (flowers) and th produced no blooms. And sometimes they have devalued ethics that they have produced and ev justified undesirable flowers.

Both liberals and conservatives alike, especially n Protestant Christianity, have neglected the necesity of roots. Both need to re-examine those "spirtual techniques" which nourish vital religion. Because the plant is a whole organism, these three parts somehow function as a unit. The stem nust support the flower and also point down to he roots. The flower must commend the whole plant. And the roots must direct the growth of tem and flower.

5. *The liberal's task.*

Our task as religious liberals is to re-emphasize he wholeness of religion. We would agree with Gerald Heard that Christianity today produces few pectacular flowers because most of its theologies re unable to attract the educated modern *and* exact is deepest belief and commitment. But we must work much harder and think far more clearly if we re to do any better.

Our goal is a truly ecumenical religion. Not just nother "congress" or "parliament," but an ongoing experience of Reality that will unite all men n the deepest levels of their being. We will progress toward this goal only as we rediscover the wholeness of religion ourselves.

Once we have commenced, it will not matter that ne biological analogy finally breaks down. For we vill discover that the same roots often produce aried stems which bear similar flowers. The analgy will by then have served its purpose by remindng us of the three essential components of religious xperience.

What Liberals Learn

We may profitably learn four lessons from the athering at Evanston:

1. We must avoid simplistic approaches to a nifying religion.

2. We must study and profit from the generally igh level of ethical insight and pronouncement of ne World Council.

3. We must see more clearly the necessity for gorous analysis of our practical conclusions. In he area of religion, such disciplined thinking is necssarily theological. It may use its own vocabulary hich demands mastery as the price of admission to ne conversation. To shun such language or to eny casually the relevance of that about which heology speaks is *itself* a theological position—nd an untenable one. Let us thank the World ouncil for restoring technical discourse and thelogical concern.

4. We must reaffirm the basic tenet of liberalism. High religion is expanded and communicated by religious persons, and not by theologies, words, or creeds. Have we such resources as to make this compellingly apparent to our world? Do we really know of the existence of a transcending Love that transforms persons? And have we really experienced the power of this Love in ourselves and the frail communities that we call our churches? Have we studied enough those situations in which men are changed and religion becomes real? A "religion of experience" must produce religious experience.

PITY POOR ROBIN HOOD!

John E. Wood

Pity poor Robin Hood!

How silly can people get! How much crazy thinking can fear cause? How little faith can there be?

A text book commission in Indiana says that Robin Hood was a communist because he fought the rich and gave to the poor.

What about Cinderella? The coach that turned into a pumpkin might well have a subversive connection with the Whittaker Chambers, Alger Hiss conspiracy. I suppose the SPCC should beware of the Old Woman Who Lived In a Shoe. Certainly the Child Labor Agencies should look into Little Boy Blue and the Fair Trade Commission ought to investigate the scoundrel who sold Jack, the widow's son, those beans.

I wonder if these folks ever read the New Testament or any part of the Old Testament Prophets? If they should, the Bible is certain to head their subversive list.

The Good Samaritan on the Jericho Road was a subversive character. What sort of twisted thinking would cause anyone to go out of his way to help a beaten-up stranger? If the priest and the Pharisee wouldn't help it was no concern of the Samaritan. The father who welcomes back his prodigal son was a traitor to the principles of self-righteousness. He lost his dignity and forever destroyed the "natural right" of fathers to be stern. A weak character was he, full of forgiveness, compassion and kindness.

It is saddening to think of these folks on the text book commission. Where faith is weak, fear walks in. Where fear walks in, the house is chilled. The companions of fear—suspicion, cynicism, distrust—make things so uncomfortable that compassion, kindliness, understanding leave. Hope, love and integrity knock at the outer door with unceasing patience. Fear is too afraid to let them in.

Our Universe is Man

Sheldon Christian

It is the present business of the Universalist Church to universalize itself, to di card its particularisms and make its policy and methods fit and serve the re spirit of its faith. —James M. Pullman, in 185

IN mediaeval times scholars sometimes entertained themselves and sharpened their wits by such discussions as, How many angels could dance on the head of a pin? These discussions were probably really not so pointless as one might at first think. Under this guise, the various forces of orderly thought were marshaled for attack, and the procedure was not without resemblance to that other mediaeval game, chess, which continues to offer challenge to the most agile modern mind. Human thought, moreover, has moved into paradoxical realignments; for it is probable that the most advanced modern scientific *materialistic* thought of today is finding itself thinking the thoughts of mediaeval *spiritual* thought; only the terminology is different. Why? Because, in the hands of modern physical science, matter has evanesced into the immaterial; while thought, in the laboratories of the parapsychologists, has come to be recognized as force, having some of the imponderable properties of matter. Modern Universalists are not unlike these mediaeval scholars in this, that they enjoy playing much the same games of rhetoric, in which we play intellectually with the words and the concepts, *universe, universal, universalism,* and *universalist.*

One example of such speculation is our habit of making broad generalizations respecting the supposed "unlimits" of our faith. These generalizations are intended to constitute "universals" of thought. The object is to see who can stretch concepts of "universalism," through this verbal process, to the utmost universality. While this process will probably continue as long as there is a Universalist Church, we might do well to remember that the game involves certain dangers.

One of these dangers is that the farther we go from that which we believe ourselves to be outgrowing, the nearer we may actually be moving to the common ancient truths of all religion, including — paradoxically — those that we ourselves may have but recently rejected as incompatible with what was then our view of liberal truth. This danger could be a blessing in disguise, should it help return us to the main stream of religious truth.

A second danger might be that, while we may be foraging for truth among the distant nebulae, the truth may be that the bread of life lies ve close at hand — in simple duty and closer harmon with those within our own fellowship whose su posedly inadequate concepts we may hold in di repute. Truth is by no means all talk! And to pr sume that what is needed is to catch truth for a time in a net of words is but to deceive ourselve It is good rhetorical gymnastics — like those earli mediaeval tournaments of words; but, beyond thi it may actually be harmful, in that we may belie that truth is but words fitly spoken, or even that is primarily conceptual. Truth ever escapes s terms, and all doxies are the sepulchres of th heresy. Moreover, upon taking a deeper view in the hearts of the individuals in our pews (and o pulpits too for that matter), we perceive that pe haps, while the game may be innocent enough f those who enjoy playing it and derive from its e ercise a sense of verbal and conceptual virtuosit for most others it can be largely a waste of tim Apart from the mental exercise it affords the fe it is a sheer waste of talent. It will not help tran mute a single evil, or provide the motivating pow to make a single saint.

Man is not a generalization. He is a particula ism. What is needed, then, is not more of th nebulousness about the unlimits of a new universa ism, but more human particularisms of personal r ligion: this man, this woman, this child, this nee right here. And herein is the paradox of true Un versalism, that what is found to be true for men particular will be found to be true also for all me and, if not true for men in particular, then not tr universally either.

It is not really, then, the duty of Universalists discard their "particularisms": universals are but th general statement of the predictable recurrences particulars. It is rather the duty of Universalis to remember that, as universality arises from pa ticulars, so the energies of Universalist though labor, and devotion ought not to be diffused ever-expanding explorations of far-off island un verses of word and concept, where achievement c be but the compounding of confusion. Universa ism is most dynamic when it is remembered that o universe is Man.

London Letter

rthur Peacock

British Report on the Universalist Service Committee Work Camp

WRITE this letter soon after the last of our work camp team members have left Royhill. et me say at once how glad we have been to have iem with us during these last two months; how ncouraged we are by the changed appearance of ur buildings consequent on their arduous labors. arl Seaburg has proved an able foreman; Dick liles now has high qualifications as a carpenter; ozelle Royall has climbed roofs with amazing dexerity. The other members of the team have equally pulled their weight. Our young Dutch friend, rank, came later than the others, but like the two oung French boys, Rene and Pierre, who were ith us, he speaks English now more clearly than efore.

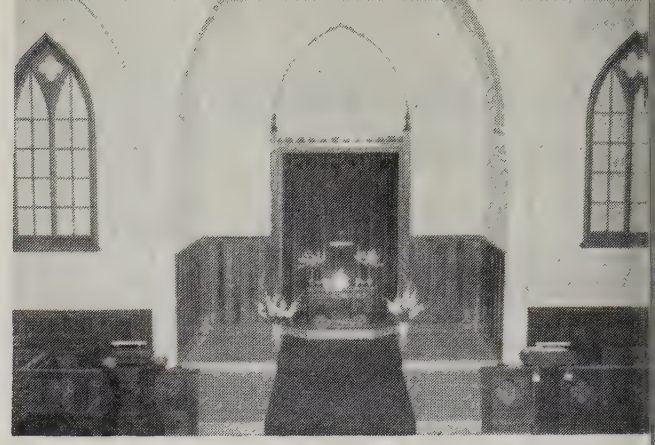
Yes, in these weeks, we have learned a lot about ne another. There have been some informal talks n British institutions. We became a veritable brain rust by which we learned things about America o less than America learned things about us. And n individual conversations, all of us gained deeper nsight into one another's beliefs and outlooks. The esidents in the center, week by week, found much oy in meeting the team and in watching the progess of the work. Our warden, Reg Carter, experinced feelings of sadness when the time came for he team to break up and go their separate ways. We feel the experiment has been an unqualified sucess. We hope all who joined it feel so too and hat it will strengthen the links that unite American Universalists with our community here.

A guest who spent a week with us and who has een to a number of holiday centers said of Royill, "There is something quite unique about it. It as an atmosphere; something difficult to define ut something of which one is conscious as soon as ne arrives. There is freedom here that is real and here is great fellowship too. It is surprising how eople of different points of view and different ountries work together so well."

Such comment — typical of many that come to s — gives us encouragement to continue with our trivings. By the time this letter gets into print the eam will be presenting their reports and displaying their pictures. We hope those people in the churches who listen will go all out to back the work of the Universalist Service Committee.

While the team was here, I had to leave them on two occasions to make short trips to the continent. My first visit was to Switzerland to take part in the conference jointly organized by the World Alliance for Friendship through Religion and the World Congress of Faiths. Its theme was "Religion in a Distraught World." There were representatives from six nations and three religions. In our discussions we came to the view that there was need for all men of good will who believe in the existence of moral and spiritual reality in the world to come together to stem the growing tide of materialism. It was felt men of all religions could co-operate to uphold the dignity of the human person and to affirm the sacredness of human personality. It was declared, too, that they should support equally all agencies working for world unity and striving to bring aid to the undeveloped countries and backward peoples of the world. I gain the feeling that Universalists ought to be participating more effectively in the growing interreligious fellowship movement now spreading in all parts of the world. On the American scene there are a number of organizations at work, but the essential thing needed is *not occasional big conferences* or congresses, *but a steady and persistent propaganda* showing how men of all religions can co-operate without weakening their own particular loyalties; how vital it is that dogmatists in all religions be effectively combated because their narrow-mindedness makes religion a factor for division rather than for unity.

After Switzerland I went to Holland for the executive proceedings of the I.A.R.F. Next year it is planned that the I.A.R.F. Congress will take place from July 17 to 23 at Belfast. Its theme will be *Liberal Religion in an Age of Anxiety.* Details of the Congress will be announced a little later, but Universalists ought to be familiarizing themselves with the objects and functions of the I.A.R.F., examining how they can work more effectively within it, and how the International itself can more widely



The chancel before and after the remodeling and refurnishing of the Sanctuary of St. Paul's Universalist Churc Palmer, Massachusetts. Individual members and parish organizations cooperated and pooled their resources t this extensive project which included a new and newly-furnished chancel, new floor covering, and new organ. Th beautiful sanctuary was dedicated at a special service Sunday, September 19. The litany of dedication was led the minister, the Rev. Keith Munson assisted by the Rev. Raymond Hopkins and the Rev. Gordon B. McKeeman. Th occasional sermon was delivered by Dr. Clinton L. Scott.

carry on its mission in the world today.

The Universalist Church of America is affiliated with the International, but individual Universalists can help a lot and play their part by linking up as personal subscribers. When the executive proceedings were over, those of us who participated became the guests of the V.P.R.O., the Free Protestant Broadcasting Corporation of Hilversum. It was a great experience. By motor coach and canal boat, we traveled through Holland. We saw historic places, links with the great traditions of the Netherlands' past, but we saw, too, in the great building schemes that were going on, and above all in the vast reclamation of land plan being carried through in the North East Polder, evidence of the present-day achievements of a great and vigorous people. What has been accomplished in the N. E. Polder has to be seen to be believed. In an area of one hundred eighteen thousand acres, at one time beneath the sea, work of clearance, drainage and reclaiming goes on. New villages are coming to life. Farm lands are being cultivated. State initiative and private endeavors are creating a growing farming community. To see it is to understand why it is said, "God made the world but the Dutch made Holland."

And now back at Royhill the days are crowded still for the holiday season is not quite over, but though crowded, they are quieter. There are no sounds of French voices or of American accents. The sight of newly painted doors and roofs a with us to remind us of practical work done and f long in our hearts and minds will be recollectio of a happy friendly group of young people who devoted service in their holidays proved again th "Living together we serve."

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Name.....
Street.....
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and to

Name.....
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The Man About the House

Grace MacCue

YOU'VE heard of the man about town. Well, my story concerns the man about the house—my minister and yours. Perhaps we should say that he is the old-fashioned parson with an old-fashioned wife. He does not work from an official study, but from the four walls of his home takes out and brings back into it the joys and sorrows of his own church family.

When I hear women whose husbands have retired from active business say, "I can't do a thing about the house now that John is home" I wonder what they would say if they had to exchange with the parson's wife! Live in a parsonage for years and you would find that contrary to misconceived ideas the man who has to make his home his place of business also is just as busy as the man in an office down the street and what's more — his wife is busier! The earnest minister can and must operate on a schedule and being his own boss does not mean that he can fling time away by his fireside and expect good returns. The difference between an official study and home headquarters is that his own family is not asked to share so much in the many-sided demands made upon him. Johnny must not ride his kiddie car too noisily on a rainy day when Dad is devoting himself to sermon writing, nor must Mother, with cleaning gusto and enthusiasm, tear up that part of the house where the parson retires for seclusion. After all, did a vacuum cleaner racket ever produce inspiration? And were it not best to have cobwebs in the corner of the living room than to have non-functioning "cobwebby" brains when bread and butter really were important?

If the doorbell and the telephone ring simultaneously you try to answer both graciously so as to create an undisturbed impression on the party at the other end. You know also that it would be no time for the doctor to take your blood pressure when you find yourself trying to be both kitchen canary and parlor queen at the same time! Yes, the parson, off by himself somewhere in the house, may work on a routine basis but his wife misses the mark many, many times.

Someone wants to adopt a baby and an appeal comes to the house for help. After all, all women are interested in babies and although you have said to yourself often — "THIS is not MY affair" you find yourself sympathetically writing, calling and contacting just to help out. It's sort of a conscience deed that a minister's wife falls heir to. Then someone knows you can surely suggest a practical nurse or a housekeeper and again you get yourself involved and think way down deep that "The Parsonage" sign over the doorway should read "Employment Agency" or "Home for Babies"!

Some days you find yourself doing in the afternoon what should be done in the morning, and you sort of look at the afternoon pastoral calling as a time to unload your physical energy in the right paths. You are probably just in the midst of hard endeavor and a personal appearance of upheaval when some unknown or well known appears and you would like to disappear if there were back stairs for refuge, but all you can do is to make the best of a bad situation. When evening comes and the man about the house who has been OUT of the house brings home some of the pathos picked up along the way you wish you could divorce church from meals and really eat your salad and main course without getting them mixed up with Mrs. X's aches and pains!

Then, of course, there are always the eternal arguments with the youngsters. Johnny cannot understand why he should sing in the choir when he can't sing anyway, and why does he always have to be introduced as the minister's son? And why shouldn't he pick out his own partners for dances without forthcoming suggestions from parishioners with eligible daughters?

These are only a few of the problems that come to "the man about the house." Some lady in the parish engineering a church supper puts the meat on to cook on the church stove and, if the parson lives within the shadow of the structure, it is suggested by phone call that he drop sermon thoughts and run over to see if the stew is stewing! This really happened!!

The scenes behind the parsonage door are many and varied but let me tell you something: the man about the house has gone into the highways and byways touching every phase of human experience, comforting, rejoicing, sharing and bringing back into that house an ever widening circle of friends as a heritage for all his days.

THE HOMING INSTINCT OF THE SOUL

William Wallace Rose

Prayer has been aptly called the homing instinct of the soul. And though we understand it as little as the migratory birds understand the power which beckons and guides them, we can use it safely to take us to the great heart of life in God!

We are to pray "without ceasing," according to St. Paul (First Thessalonians 5:17), which, if taken literally, would leave us with little time for anything else. But prayer is more than words or posture or the counting of beads. Prayer is "the soul's sincere desire uttered or unexpressed."

To pray without ceasing does not mean to mumble prayers all day long, but that the prayerful spirit becomes a fixed habit of mind which continues unconsciously, no matter what we are doing consciously. An analogy is the love of parents for children, whose welfare is always in the parents' thoughts, even when they are not thinking about them.

Something of this kind happens to us all whether we will it or not. Everybody prays, and practically all the time. It may be the superstitious prayer of one who carries a lucky piece or knocks on wood. It may be the instinctive prayer of one who, in time of peril, cries "God help me," or in time of deliverance cries, "Oh, thank God."

Or it may be the unconscious prayer which takes the form of hopes, wishes, dreams, ambitions. For prayer is wanting and we are always wanting. Which suggests that we should be careful what we want, for we may be given! For whatever it is, if we want it badly enough, we become the kind of person who wants that kind of thing. And what we become is more important than what we get.

This is what Jesus meant when he said of those who prayed in public to be seen of men, that they "had their reward." The reward was to have become the kind of persons who were content with that miserable mockery of religion.

The best prayers are those of affirmations where we do not ask anything from God, but remember something about Him. "The Lord is my shepherd!" That is a prayer. "The Lord is my light and my salvation!" That is a prayer. And it is prayer when we lay hold of the good of life: joy, peace, health, justice, happiness — and build these into our character and conduct.

You try it. Pray without ceasing. Keep wishin and working for the good things necessary to yo life. Pray for your friends, that they may be th nobler because of your good desires. Pray for yo daily bread, proving your sincerity in asking, b honest industry. Pray for your country, and that may never suffer shame because of your conduc Pray for your church, and do something to mak her ministries more effective. Pray for the who wide, sad world, and for that larger universal goo which is the way to the Kingdom of God amon men.

Yes, pray without ceasing. And don't be bothere because you cannot understand how prayer work Many a flower is tinted and energized by the su without knowing anything about photo-synthesi And many a person, as little comprehending th workings of prayer, has knelt so weak, has risen s full of power!

NEW MANAGER OF UNIVERSALIST BOOK SERVICE—Nancy G. Sherman (Mrs. Harry M.) succeeded Mr Edward Hempel as Manager of the Universalist Boo Service, 16 Beacon Street, Boston, on September 1. Mr Sherman, wife of the Rev. Harry M. Sherman, ministe of the First Universalist Church, Swampscott, Massachu setts, is a graduate of Tufts College where she majored i English and Education.

Universalists Give Thanks

"Some hae meat and canna eat,
And some would eat that want it;
But we hae meat, and we can eat,
Sae let the Lord be thankit."

AND SO what then? Do we just say thanks and proceed to satisfy our selfish selves without further thought for those "that want"? Not if we are Universalists worthy the name!

Universalists must *give* thanks. For Universalists, Thanksgiving is a Holy Day of sharing as well as a wholesome holiday of family fellowship.

We have so much to be thankful for in this blessed land that of course we must express our gratitude by sharing with those who need our help. For this very reason Universalists, a decade ago, set up a Service Committee through which they can and do reach the helping hand to critical areas, *and at the moment of need.* The needs are always greater than our resources. Thus the opportunity for the individual Universalist person or family to make a thank offering this year through the Universalist Service Committee is wide open.

Even those among us who suffered the harsh disciplines of illness and death in families are called to this ministry of thankfulness. Had you a loved one ill? He or she had the resources of our modern medical and nursing service. In many places in this world, men and women had family members ill but there was no medicine to cure, much less help. Did you lose one dear to you? Thousands over the world that same day saw their loved ones die in stitches untended. Our loved ones had every care.

Yes, we *all* have precious memories to be thankful for. Make a thank offering through your Service Committee. You can designate it for medical care where it is most needed. Through cooperation with the Medical and Surgical Relief Committee *your Universalist Service Committee* can send out medical supplies of twenty dollars' value for every dollar you contribute.

Others of us have had a specially good year. We have seen the children off to school or college and we are pretty proud of them (and, perhaps, even a bit secretly proud of ourselves for being able to swing it all). And how time flies, some of yesterday's youngsters are now in graduate schools. For all such we are more thankful than words can say.

And so, what then? Make a thank offering through your Universalist Service Committee to help provide small sums for scholarship aid that will put more of our theological students in our overseas summer work camps. It would mean much to the future of the Universalist Church if every theological student preparing for the Universalist ministry were able to attend at least one overseas summer work-camp. Many of our most promising theological students, however, cannot afford to give themselves this important extra bit of education. Here is a fine opportunity to make a thank offering that will be a major investment in future Universalist service.

These are not large sums that are asked for; nor are they in any way interferences with regular giving. *No thank offering is ever part of one's regular fulfillment of obligation.* Such gifts are the gracious extras that add beauty to useful living.

One probably never sees or hears from the recipients of such help. But what matter! The needy everywhere say in *their* hearts: "Though my mouth be dumb, my heart shall thank you."

Universalists don't just *say* thanks. Universalists *give* thanks.

THE MAINE IDEA

SOMETHING of most promising importance is going on up in Maine. Every loyal "Maniac" will retort that there "has always been something important going on in Maine." This business, however, is of very special importance for it is the thought and work of Maine Universalists.

Maine Universalism has a well conceived and comprehensive three-year plan for growth in service under way. The plan is divided into workable areas and the work is under way. There are commissions on Faith and Education, on Function, and Recruitment. There are two commissions on the Ministry, one from the clerical and one from the lay point of view. Both the study and activities are to carry both up and down *from and to the local churches.* Public Relations, Finance, and Extension are also included. Space limits us here in outlining the plan. *But this we and all other Universalists over the country want to hear more about.*

All of us need to know more of the vital Maine idea. Perhaps we can make it the all Universalist idea.

TO STRENGTHEN OUR TOTAL FINANCIAL STRUCTURE

THE first objective of the current financial campaign of the Universalist Church of America (outlined elsewhere in this number) is *greater assistance to the local churches in meeting their operating budgets.*

This assistance will be given every local Universalist Church which cooperates. Help will come in the form of carefully worked-out manuals, records and pledge cards, and, most important, experienced counselors who will give personal leadership.

Studies have indicated that if we all join the program with wholehearted zeal and planned industry we can strengthen the total financial structure of Universalism to the point where we can much more adequately meet our contemporary opportunities for service and growth.

The Universalist Leader is for the plan, and pledges its full and sustained cooperation. This we do for two reasons: first, because we believe in the integrity and loyalty of Universalists and second, because we also believe in the ability of Universalists to support a *growing program* of religious service on local, state and national levels.

What we have lacked in the past we now have — a financial plan of action which *begins with help for local groups* and carries clear through to adequate support for national commitments.

JEWISH TERCENTENARY: A GREAT AMERICAN EVENT

THREE HUNDRED years ago this fall twenty-three Jewish refugees were landed at New Amsterdam, later New York. These folks, fleeing the Inquisition in Brazil, were the first Jewish immigrants to our country.

American Judaism does well to celebrate this significant tercentenary. This should be an all American celebration for, as all present-day Americans are indebted to Pilgrims of Massachusetts, the Quakers of Pennsylvania, and the Catholics of Maryland and Georgia, so, too, are we indebted to the early Jewish settlers for courage and industry and vision.

The first Jewish settlers, in what is now the United States, found the going hard. They were, indeed, in dire peril until the Amsterdam Chamber of the West India Company curbed the well-meaning but b nighted bigotry of Peter Stuyvesant. Even af winning the right to stay, the first Jews had to ov come all sorts of arbitrarily-imposed disabiliti They persevered and in time won both their civic a religious rights, and in the process, helped oth Americans.

From the first to the present, the American Je has been not merely the guardian of ancient fait he has also been the exponent of a living ethic monotheism. As such, he has contributed mightil to the cause of brotherhood and freedom.

The American Jewish Tercentenary is the celeb tion of a great American event which all America should observe. Certainly all American liberal re gionists associate themselves with this importa observation gladly. We salute our Jewish brethr with gratitude for their contribution to democra and with pride in their steadfast devotion to o common ideals.

TRUTH IS ONE*

A WELL KNOWN Universalist lay lead Roland Gammon, is co-author with Hen James Forman of a new book on religions which not only beautiful and interesting but also most u ful. *Truth Is One* is the story of the world's livi religions in pictures and text.

The format of the book is consummate artist When first we scanned the pages we were a bit ske tical. While the pictures were beautiful and the l out done as only a top-flight artist could do it feared the text might be sacrificed to over-gener illustration. These fears were groundless.

The stories that accompany the pictures are nec sarily condensed, but are nevertheless factually ac rate and emotionally satisfying. *Truth Is One* therefore a truly inspiring volume. Moreover it fi a real need. To our knowledge (and we possess sizable library in this field) there has been nothi quite like it brought out before.

Here in broad catholic spirit is a book to put the hands of those who know only their own rel ion. The fanatic sectarian will not like the hi universalism of the authors. All thoughtful m and women of good will and religious spirit, ho ever, will find in it a good tool for helping to bu one world.

**Truth Is One* by Henry James Forman and Roland Ga mon. Harper and Brothers, 1954. 224 pp., $5.00.

Conversations With Universalists

HELLO THERE, Universalists everywhere! People are curious — a two-edged statement. efer to their natural desire to know "what's cook-g," as the young folks say. Numbers of you have ndered about how many have responded to the itation to participate in these "Conversations," d in addition about what has been said or written. ter ten months of these monthly chats perhaps I ght to satisfy your curiosity with a summary of ur many-voiced side of the conversation.

First, here's the latest count. During September ere were seventeen responses, four verbal and rteen written. With those previously reported, o hundred six from widely scattered areas have tered into these "Conversations" one way or an-ner. That's a small number, a tiny fraction of the tential. Yet, I am appreciatively content that o hundred six Universalists took the trouble to re-ond. But, I'm not satisfied. What are the re-ining three thousand-odd subscribers thinking? hat of the many more thousands of Universalists o don't even subscribe to the LEADER?

There was an interruption just as I tapped the t key. The door bell of our Lexington home g. It was after nine at night, and I went to the or with that wonder-who's-calling-at-this-hour ling. It was a stranger, a member of the local ons Club. He was selling packages of light bulbs $2 each to raise funds for a research program to event blindness. I haven't a cent to spare, but I ught a package. Why? It was a good cause. ore persuasive, though, was that man's active de-tion to it — tramping around at night, ringing angers' door bells. It's difficult to refuse in the e of such dedicated effort.

That interruption recalled my passing references earlier "Conversations" to the need for more ADER subscribers, a need raised to urgency levels the last issue. Were there responses to that Sep-nber "Conversation?" Yes, and nearly all showed ep concern and agreed that something should be ne to get more subscribers. One isolated Uni-rsalist mailed a check for $65 toward the LEADER ficit. One minister put an eloquent plea for sub-iptions in his Sunday bulletin, noting that there were sample copies and subscription blanks at the back of the church. The Maine Universalist Convention passed a resolution, urging local churches to secure more subscribers and readers. Then, we mustn't forget the Universalist, previously mentioned, who went out and sold eleven subscriptions.

Now, suppose that Lexington Lions Club had merely sent a brochure, however persuasive, about how tough it was to be blind and how necessary funds for research were. It is doubtful that I would have kicked in with my $2. More Universalists should know what these Lions know, viz., campaigns like this, however worth-while the cause, require careful planning which must be implemented by dogged personal plugging. There is no adequate substitute for work.

Some may ask, and properly, what have I done except write words about the need for LEADER subscriptions. Remember my saying how easy it would be for every subscriber to sell just one subscription to the LEADER and what a boost it would be to double circulation? Well, I've sold my one subscription — incidentally, to a non-Universalist. I'm already a member of the LEADER one-for-one club. Why don't you join!

Sorry for the digression, but you know how conversations go sometimes. Where were we? Oh yes, the contents of the responses! All but one replying expressed varying degrees of enthusiasm for having some thoughts of mine appear regularly in the LEADER. That one didn't like the first couple of "Conversations" — there was nothing weighty or controversial in them — and he just wasn't interested in any more.

Were there criticisms? Naturally — two in addition to the disinterested individual mentioned above. Both felt it a mistake to point out any Universalists' shortcomings, referring to my comments upon the fatal lethargy that seems to afflict so many. On the

other hand, numbers confessed with appreciation the need for greater individual initiative, responsibility and denominational loyalty, observing that Universalists are "sleeping on a dynamic religious concept," and they urged me to "stir up the dead wood and rekindle the fire," and to "jar Universalists out of their trance." One of these two critics didn't want any personal element in the "Conversations" — where I wrote or when or how, observations on the weather and nature generally. Yet, a large majority liked such informality. Many I have never met said that they felt as though we were acquainted, as though a friend was sitting in their home talking with them and recommended continuation of the "written fireside-chat style."

Which all goes to prove that it is impossible to please everyone. But, I value criticism, and what I cherish most is the spirit of these two critics. In ending his letter, one of them wrote: "If this be criticism, it is because I love you and you asked for it"; and the other said the same in substance. Universalism encourages the individual to think for himself. Differences of opinion are not only inevitable, but necessary. We cannot thrive without diverse views. But, being also human, Universalists must ever strive to apply the familiar saying about disagreeing without being disagreeable. Indeed, there is a quotation from Hosea Ballou that is even more pertinent. If unfamiliar, you would do well to look it up.

Were there suggestions? Yes, many. Without attempting to assemble them properly, here's most: hasten complete federal union; the Universalist stand on current issues in religion, philosophy, politics, economics, humanism, the Bible; interpretation of service projects, social legislation, moral values, controversial subjects of all sorts; a rebuttal column for the pros and cons of correspondents; some other medium of wider circulation for the material; what to do about the word "liberal" in view of its current unsavory meaning; more effective publicity for Universalism through every medium, including TV; our chances of peace with Russia; family life, public school education; racial amalgamation; is Universalism Christian or not; a more positive stand by Universalism instead of the negative as regards orthodoxy; should a minister talk about death to parishioners who face it imminently but are unaware. There, I think that about covers the suggested material.

One thing struck me as odd about these suggestions. Most of the technical, involved subjects came from ministers, not laymen. I wonder if we are u consciously becoming a bit too scientific and profe sional for our parishioners, forgetting that peop generally may be unfamiliar with theological jarg and disinterested in the ponderous interpretati of unprovable doctrines. Maybe we've made t much of our search for truth and too little of effo to discover human needs and how best to meet the overlooking our primary obligation to minister un people — to help them in all the vicissitudes a problems of everyday living; to give them comfo courage, moral standards and stamina; to enab them to see noble purpose and meaning in this m terious existence called life. The truths about t physical universe discovered by scientists are mer ly intellectual toys for the few and valueless to t mass of humanity unless and until those truths a translated into terms people can understand a put into products that people can use advantageou ly in living. Likewise, the religious truths conti ually uncovered by zealous ministerial specialis are of limited value unless and until they are ma understandable to people generally and transform into practical guides for daily living. I'm not su of these observations, just wondering. So ma correspondents said that the informal simplicity these "Conversations" was "a blessed relief," th they didn't have to "resort to a dictionary for eve other word." Certainly we should give the matt some thought.

Anyway, I'm thankful that these casual chats ha stimulated a few to respond in their various wa grateful for the wonderful spirit shown by the Universalists even in their differing and criticis Thankful, yes. And that reminds me! All at yo denominational headquarters join me in wishing Universalists everywhere a happy family Thanl giving!

—BRAINARD F. GIBBO

THE EASIEST
AND BEST
CHRISTMAS SHOPPING
A gift subscription to
THE UNIVERSALIST LEADER
for your friends

Reactions Of Our Readers

ALCH LETTERS NEEDED

o the Editor:

May I appeal to your readers for sistance in locating the letters of illiam Stevens Balch? Balch was a mber of our first board of trustees d a leader in the movement to estab- h the Theological School.

Inquiries directed to Knox College he successor to Lombard) and to the inois Historical Society have been itless. Balch enjoyed the friendship many influential persons; his cor- spondence would have great his- rical significance, if it can be found.

—Andrew K. Peters,
University Librarian
. Lawrence University
inton, New York

HUMANISTS DO NOT CLAIM OMNISCIENCE

o the Editor:

In your August number, you were od enough to print a review from y pen of Lloyd and Mary Morain's *umanism As the Next Step.* Possibly y finger slipped as I hit the keys (for e word "pen" above is nothing but a rn-out metaphor) or possibly your inter and your proofreader collabo- ted in getting a typographical error to your paper. In either event, the le came out "Humanism Is the Next ep." Had that been the title of the ork the Morains would have been ilty of making a statement about the ture, ex cathedra, apodictic, unsup- rted, over-confident, illegitimate by e canons of logical positivism, and ash.

As it is a fifty-fifty chance that I ther than your printing staff made e error, let me now set it right. either the Morains nor myself would er knowingly indulge on such a cos- ic scale, in the dangerous activity of icking out the neck. Humanism may deed be the next step and one rea- n for thinking so is that when any- ne becomes a humanist he is spared om puzzling over such questions as w an all-seeing, all-knowing, om- ipotent Providence would permit a ddering book reviewer or a hasty inter and a lax proofreader to put efore the eyes of multitudinous read- s — at least, I hope you have a large circulation—a statement so at variance with what (under this assumption) are the facts about humanity's next step. But that puzzle I do not wish to debate.

Yours for unpredicted futures.

Llewellyn Jones
Cambridge, Mass.

Editor's Note: Our mistake. Very sorry. Hope the psychoanalysis boys don't hear about this. E.H.L.

A LIFELONG SUBSCRIBER WRITES

To the Editor:

Your letter of appeal is quite timely, and I wish you large success on coming results.

Now about seventy-three, I do not remember how far back are those days when I did not subscribe for and read our wonderful *Leader.* Dr. Bisbee, one of your earliest editors, was pastor of our church in dear old Philadelphia, and he was God's gift to the Universalist Church. Dr. James Shrigley married my father and mother, and then my own brief ministry and its associated era brought me into contact with hundreds of consecrated ministers and some not so spiritual; but the good tidings are still being preached and lived throughout the world. May God bless and increase the fold of witnesses for the Faith of our Fathers.

James R. Weakley
Philadelphia, Penn.

FEED THE HUNGRY

To the Editor:

The daily press keeps us informed regarding one of the greatest revolts of the hungry in many centuries; and of the well-organized Communist exploitation of that hunger and destitution.

On the other hand, our nation, the richest the world has ever known, is faced with the troublesome problem of over-production of food. Common sense seems to tell us that the best agency for promoting the welfare and securing the good-will of those hungry peoples would be to take a few million tons of our surplus and give it to them with the word, "This is for your hungry. Should you later be able to pay for it in part or in full, we would appreciate it. For the present we are sending this because the conscience of our people will not allow them to keep needless food while others starve."

Common sense also tells us that such action would be the best means of thwarting Communist schemes of exploitation and aggression. Yet many of our eminent leaders assure us that the better way to win friends is to supply the governments of those destitute lands with an adequate equipment of guns.

Ernest M. Whitesmith
Mitchellville, Iowa

GENUINE PLEASURE TO HELP

To the Editor:

I very much appreciate your gracious "Thank you" note of August 16. I assure you it is a genuine pleasure to be able to make even a small contribution to keeping the Leader going. Your editorials alone are worth far more than the subscription price.

The more success to you and our excellent journal of the liberal faith!

—A. I. Spanton
Akron, Ohio

SOUTH AFRICA NEEDS UNIVERSALISM

To the Editor:

I enjoyed very much your leader Theological Education in the July Leader.

I warmly approve its emphasis on the equality of all faiths. More ink to your pen.

One of the odd features of life here in sunny South Africa is that several of the reactionary sects of America can send many people out to propagate their odd ideas. I wish some of you Universalists could come out and get a church cracking in Johannesburg.

I suppose the liberal outlook, by its very nature, is rarely a propagandistic urge. However, we do help to change the future; so we work on as seeing that which is invisible.

Specimen copies of any new leaflet or booklets you issue always interest.

—Magnus C. Ratter
Free Protestant Unitarian
Church, Cape Town, South Africa

Our Library Desk

THE POLITICS OF REPENTANCE
By Andre Tocme
Fellowship Press
Price $2.00

A beautiful simplicity pervades the first part of this book, a simplicity which is yet very subtle in its appreciation and interpretation of the problems of our times. The author states the role that a dedicated pacifism can play in solving these issues. He speaks out of his experience as a French Protestant pastor who dealt with the Nazis in this spirit during the German occupation of France. He is no theorist, then, but one who lived his book before he wrote it. This is not the story of his experiences however. It is, rather, a "sugaring off" of those experiences.

The liberal will read this book with profit and instruction. Let him not be put off by the last half of the book when the author deserts his firm, clear highway of thought to wander into the quicksands of traditional theology. No doubt the old coating will make this pill easier for our orthodox brethren to swallow. The liberal would be ill advised to pass by this book and its hopeful ideas just because of the author's determined effort to stuff his clear, logical thoughts into the evangelical suitcase. After fifty thousand years of doing things badly, it is time humanity made some radical new turns. This book states the case for one of them.

—Carl Seaburg

HOW OUR BIBLE CAME TO US
By H. G. G. Herklots
Oxford Press
174 pages — Price $3.50

This little book by a British professor who is also an Anglican clergyman can be a most useful edition to any church school reference library on the Bible. While much of the ground covered is to be found in the works of American writers, Professor Herklots' precise and meticulous scholarship and his rather unhurried British style give a fresh turn to familiar matter.

This reader especially commends chapters five and six, in which the stimulating effect of the missionaries on Bible translation is recorded. In his chapter on *Some Important Recent Discoveries,* the author tells the interesting and dramatic story of the discovery of the Geniza fragments in the old Cairo Synagogue at the end of the last century and the more recent discovery of the Dead Sea Scrolls in 1947. This chapter alone makes the book valuable to elementary students of the English Bible.

—E. H. L.

McCARTHY AND THE COMMUNISTS
By James Rorty and Moshe Decter
Beacon Press, Boston
Price $1.00 (paper bound)

McCarthy and the Communists is the kind of book that is needed when black seems white and white seems black as is the case with many thinking people when McCarthy and Communists are considered. Sponsored by the American Committee for Cultural Freedom, an organization known as anti-communist and conservative, this book is for those who make up most of Senator McCarthy's popular support, declaring that because they approve of the Senator's professed goal of combatting Communism, they feel obliged to condone the admitted roughness and toughness of his methods.

Joseph McCarthy's methods are carefully evaluated as are the methods of the Communists, and the authors point out that, "Since McCarthy hates and opposes Communism, we might reasonably assume not only that he would oppose its methods but that he would disdain and forswear their use by himself and by his aids and supporters. It is rather startling, therefore, to find that during his relatively brief political career, the Junior Senator from Wisconsin has employed not some but all of these methods — and not once or twice but habitually."

This is not a book of negativism but is one of the most realistic and fair treatises on some of the confusion plaguing us today. It contains a practical discussion on how to defeat Communism, a sane discussion on McCarthy and totalitarianism which particularly concerns our European allies. The chapter on McCarthyism versus Conservatism deals with facts of which many conservatives are certainly unaware. However, for my money, t greatest positive contribution is cle ing away the confusion produced television, radio and newspapers co cerning the Peress, Fort Monmou General Zwicker and other wid publicized hearings.

We are more or less familiar w the motivations of Communists, H what motivates Senator McCarthy? A thors Rorty and Decter point out t "Senator McCarthy has not been pa ticularly successful in putting his fing on Communist infiltration. But he h been brilliantly successful in exploiti that issue as an instrument for enhan ing his own power and status. Th has led him to maintain a persiste drumfire of assault on the Eisenhow administration as the climax of h whole career. It has, finally, result in a direct challenge to the Preside himself for the leadership of the R publican Party.

"But McCarthy presents a proble to the whole nation, not just to the R publican Party, for his essentially cy cal manipulation of this issue has e gaged him in the tactics of deceit a in radical, anti-conservative politi strategy. Both the tactics and the str egy can only be destructive to the en sought by authentic anti-Communist

—Samuel A. Wrig

DEAR CHARLES
Letters to a Young Minister
By Wesley Shrader
The Macmillan Company
Price $2.50

Here is a small volume of lett from a nonexistent professor to mythical former-student on the subj of success in the ministry. Humorc but biting, its sarcasm will give ple ure to most ministers and occasion f thought to most laymen. Counsel such diverse subjects as the proper w to ingratiate one's self with Rotary the NAM, the correct amount of je elry to wear, how to make two thc sand five hundred pastoral visits in eleven-month year, and ways to avc preaching "controversial" sermons a among those treated in Professor A tute's letters to his prize pupil.

—Philip R. Gi

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

NEWS FROM STATE ASSOCIATIONS

Connecticut — There are nine ...rches in the state, eight of which ...e active A.U.W.s. Doolittle ...me For Aged Persons, UNESCO ...ft Coupons, and a $50 scholarship ... the summer work camp at Le...ire Courts Community Center, ...icago, Illinois, were among the ...cial projects which the women ...nsored in the past year. The ...vsletter, *The Nutmeg,* another ...w venture, was favorably received.

Florida — The federated church ... St. Petersburg has a women's ...up of one hundred sixty mem...s, with committees set up after ... pattern of the Alliance of Uni...ian Women. They contribute ...ually to the A.U.W. and the Al...nce. Tarpon Springs, the other ...urch located in Florida, has no ...anized A.U.W., but the women ...ntribute to the Camps for Dia...ic Children.

Maine — There are thirty active ...ups, divided into five areas. The ...e and national A.U.W. presi...t made a week's field trip ...ough the state. The Maine AUW ...*anings* is the name of the state ...vsletter. A.U.W. Day once a ...r encourages local groups to ...e a money-raising project for the ...e association. The state Depart...nt of Education sponsored a field ..., with five of the officers giving ...monstrations of program tech...ques to local groups.

Illinois — This state has fourteen ...ive groups, with two state meet...s being held each year. The ...rk with the migrants of Hoop...n, Illinois, is an outstanding and ...st worthwhile project.

Indiana — There are eight ...U.W.s in the state, although ...re are not that number of active ...urches. The Richmond, Indiana, ...U.W. has continued an active ...ogram for almost thirty years ...n though there is no church ...re.

Massachusetts — There are forty-...e groups, some federated, in this state which has an active membership list of one thousand nine hundred. The special projects include A.U.W. *Newsletter*; Bethany Union, a Home for Young Women; Doolittle Home for Aged Persons; and Tufts College Scholarships for Young Women. Each year at the state convention, the local groups pledge for some special project; the pledging last year having been for Jordan Neighborhood House, Massachusetts Outreach, and the Ferry Beach A.U.W. Institute. Four public meetings are held during the year, each at a different place.

Michigan — There are seven groups, two of them in federated churches, in this state. Last year over $100 worth of UNESCO Gift Coupons were sold through the efforts of the local A.U.W.s. In addition to the annual convention, one state A.U.W. rally is held each spring.

New Hampshire — There are eight active A.U.W.s. The A.U.W. has a page in the state paper, the *Granite State,* which is edited by Mrs. Norman Whippen. The special project the past year was the promotion of leadership training, with $200 being given in the form of scholarships to seven women who attended the Ferry Beach A.U.W. Institute.

New Jersey — While there is only one group in this state, at East Orange, it is a very active A.U.W. The budget is raised through the thank offering (pledged once a year). The group has sponsored a Sewing Center in Germany, cooperates with the Work for the Blind, with the migrant program of United Church Women, and has contributed to Murray Grove.

New York — In this state there are thirty active A.U.W.s. Contact with the local groups has been through area conferences. The program chairman of the state selects a special study topic, the present year's being "India." The state A.U.W. sponsors an institute at Unirondack. The women also have charge of the housekeeping department at Unirondack. The budget for local groups is raised by the pledge system, rather than by quotas. A $75 scholarship for a girl to study Religious Education at St. Lawrence, an annual contribution to the St. Lawrence School of Theology, UNESCO Gift Coupons, and "gifts-in-kind" to overseas relief, have been among the special state projects.

North Carolina — There are five groups in this state. Three A.U.W. all-day institutes are held during the year to foster education, fellowship, and inspiration. The goals of this state organization are to help improve the state institute property at Shelter Neck, to provide scholarships for the young people of the state to attend youth institutes, to help the church schools of the state, and to assist local A.U.W.s in any way they can to further the A.U.W. program.

Ohio — Twenty groups are active in this state. Two outstanding events of the past year were the two area meetings, the one in the fall having an attendance of over one hundred and the one in the spring at which over sixty-five women were present. Special projects within the state have been aid to churches in Ohio, administered by the Ohio State Convention. Cooperation with the Unitarian women of the state is being furthered through jointly planned area conferences.

Pennsylvania — This state lists fourteen groups, but being widely scattered, the state program is difficult to promote. However, the A.U.W. did help to sponsor a youth camp this past summer and women from the Church of the Messiah in Philadelphia, were active at Murray Grove.

(*Continued on Page 277*)

News of Churches and Church People

PICTURE OF THE YEAR—The Rev. J. Robert Bath, Dexter, receives subscriptions to the Universalist Leader from Harold C. Perham, West Paris, re-elected president of the Association of Universalist Men at the convention, and Mrs. William J. Lewis, Bangor. The occasion was the first joint convention of the Maine Unitarian Association and the Universalist Church of Maine, held September 28 and 29 at Bangor, Me.

COUNCIL OF LIBERAL CHURCHES HOLDS INSTITUTE IN CINCINNATI

The Cincinnati Area Churches of the Council of Liberal Churches (Universalist-Unitarian) held their second annual Teacher Training Institute on the last three Tuesdays of September. Participating churches included The City Temple Universalist Church, Cincinnati; The First Unitarian Church, Cincinnati; St. John's Unitarian Church, Cincinnati; First Universalist Church of New Madison; First Universalist Church of Eldorado; and First Unitarian Church of Dayton.

The Institute provided speakers on basic principles of modern education, together with graded discussion groups on specific techniques in using Beacon Materials. The speakers included: Dr. Vincent Silliman of Chicago, on the general subject of worship. Mrs. Mary Louella Alexander of the Board of Education of Cincinnati on "Understanding the Older Children." Mrs. Martha Ransohoff of the University of Cincinnati on "Understanding the Younger Children."

Discussion Group leaders included: Miss Betty Wallace of The City Temple Universalist Church; Mrs. Mary Behee of the Universalist Church of New Madison; Mrs. Helen Osborne of St. John's Unitarian Church; Mrs. Norma Hoefle of St. John's Unitarian Church; Mrs. Edna Williamson of St. John's Unitarian Church and Mr. Duane Christy of the First Unitarian Church of Cincinnati. General Chairman of the meetings was Mr. Ralph Taylor of St. John's Unitarian Church.

In addition to the predictable growths in knowledge and understanding, there were a variety of specific propositions for further cooperation resulting from these sessions. A p for sharing certain types of mate which would be used only occasion by each member church will rece the immediate attention of the Cou of Religious Education of each chu It was also proposed that a commi representing all six churches sho be established to supervise furt joint activities. This committee be made up of the minister and lay person from each church.

INSTALLATION

RUSSELL W. LOCKWOOD installed as minister of St. John's U versalist Church, Muncie, India Sunday evening, October 3.

The Act of Installation was led Mr. Pha Young, moderator of parish. The Rev. C. L. Arrington, terim minister of St. John's, offered prayer of installation. Mr. Arring also presided, offered the invoca and read the scripture.

The sermon was preached by Rev. Howard B. Gilman, Superinte ent of New York State Universa Churches.

The Rev. John Stewart McPhee, gional minister of the Mid-West U versalist Conference, gave the cha to the minister and extended the r hand of fellowship. The charge to congregation was given by the F Philip Randall Giles, Director of Department of the Ministry, Uni salist Church of America.

Dr. Lewis Weber Gishler, mini of the First Presbyterian Church Muncie, welcomed the new ministe the community.

The benediction was pronounced the Rev. Russell W. Lockwood.

PERSONAL

Nancy Evans, daughter of Dr. Mrs. Donald K. Evans of Akron, O is studying this year at the Univer of Madrid, Spain, as an exchange dent from Ohio University.

Dr. Cornelius Greenway, ministe All Souls Universalist Church, Bro lyn, New York, was awarded the h orary degree, Doctor of Literature, Lincoln Memorial University, Ha gate, Tennessee, June 7, 1954.

U. W. (*Continued from Page 275*)

Vermont — In this state there e ten groups. The only state eeting has been the annual con- ntion, but it is hoped to have at st one other state meeting or me area conferences. The special te project has been the financial l given to the Vermont Aid to ildren program.

Washington, D.C. — There are ree women's groups in the Na- nal Memorial Church. The sub- ntial budget is raised in varied ys, including a gift nook, book views, and a catering service. In dition to their generous contri- tion to the A.U.W. program, the omen actively participate in sev- al worthwhile local social service ograms. A women's group has cently been organized at the Silver ring Church also.

The above items have been taken om the report of Mrs. Robert ck, secretary of the State Presi- nt's Council which met recently th the executive board, and only ose states which were represented ere, or which sent written reports, e included.

IABETIC CAMP HAD ECORD-BREAKING EASON

e Clara Barton Birthplace Camp for Diabetic Girls—North Oxford, Massachusetts.

There were 197 campers from three seventeen, and twenty-one adults om seventeen to sixty-seven years age during a ten-week season di- ded into two- four- and eight-week riods. The total of 218 different mpers is the largest we have reached the Clara Barton Birthplace Camp. Campers came from Arkansas, Con- cticut, District of Columbia, Maine, aryland, Massachusetts, Michigan, ew Hampshire, New Jersey, New ork, Rhode Island, Pennsylvania, outh and North Carolina, North akota, Vermont, Virginia, and from anada and the Netherland Antilles. Parents shared in the camp costs to e extent they were able. Contribu- ons ranged from $5.00 to $50.00 a eek, and twenty parents were unable help financially. The actual cost keeping a girl in camp for one eek is $50.00.

There were Protestant girls representing fifteen denominations as well as Hebrew and Catholic campers.

The Elliott P. Joslin Camp for Diabetic Boys — Charlton, Massachusetts.

We had 188 campers ranging in age from four and one-half to sixteen years at the boys' camp during a nine-week season of three three-week periods, and seven adult campers during a tenth week of camping. The total of 195 campers tops the previous high figure of 168 in 1953, or a gain of twenty-seven boys during the 1954 season. We are very proud of this record.

Boys came from Connecticut, Florida, Georgia, Indiana, Kentucky, Maine, Maryland, Massachusetts, Michigan, New Hampshire, New Jersey, New York, Ohio, Rhode Island, Virginia, Vermont, Canada, Cuba, the Argentine and Venezuela.

As at the girls' camp, parents shared in cost from $5.00 to $55.00 a week. The Unitarian Women's Committee, Elliott P. Joslin Camp for Diabetic Boys, made a most generous gift of $3,520 for campership which actually took care of the seventeen boys whose parents were unable to help financially.

Fifteen different Protestant denominations were represented and as usual there were several Hebrew and Catholic campers.

Statistics can be interesting when they relate to the health and happiness of four hundred and thirteen different diabetic children and adults.

LOCAL CHURCHES PLAN TEACHER TRAINING SESSIONS

In June of 1954, representatives of five of the liberal churches from Framingham, Massachusetts, and surrounding towns, met at the Parish House of the First Parish, Unitarian, in Framingham to make tentative plans for a series of teacher training sessions.

Plans were set up and all liberal churches of this area were contacted by letter and invited to join.

The response was most gratifying with ten churches expressing a desire to participate in the program.

(*Continued on Page 278*)

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Another meeting of the planning committee was held, at which time final plans were made and prospective leaders contacted. As a result, four sessions will be held and will take place on four consecutive Tuesday evenings in October from 8:15 p.m. to 9:45 p.m. at the Parish House of the First Parish, Unitarian, at Framingham, Mass.

The purpose of these sessions will be to train teachers, parents and all others interested, in specific courses available to all churches from the Beacon Press Series. The emphasis will be on the actual mechanics of teaching the courses successfully, rather than on theory and generalities. It is believed that training of this type will help to increase the confidence of capable but inexperienced teachers.

Leaders for the training sessions will be drawn from the churches participating and from the staffs of the Universalist and Unitarian church headquarters.

If this endeavor proves successful, it is hoped that more sessions may be planned in the future with more churches in the outlying areas participating in the program.

—MARION W. KITTREDGE
Secretary for the Planning Committee.

COUNCIL OF LIBERAL CHURCHES APPOINTS LIBRARIAN

The appointment of librarian for the Division of Education, Council of Liberal Churches (Universalist-Unitarian, Inc.) has been announced by the Rev. Ernest W. Kuebler, Acting Administrator, CLC, and Director of Division of Education.

Miss Janet Conte, who is taking over this portion of the work, formerly handled by Mrs. Ann W. Denard, is a member of the First Universalist-Unitarian Church of Haverhill, Massachusetts. She has been a children's group worker with the International Institute, Lawrence, has served as a church school teacher, and as a member of the Religious Education Committee of the Haverhill church.

All loan library requests may be addressed to Miss Conte at 25 Beacon Street, Boston, Massachusetts.

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OBITUARY
MRS. MARION D. SHUTTE

Mrs. Marion D. Shutter, widow Dr. Shutter, long-time minister of Universalist Church of the Redeem Minneapolis, Minnesota, died in D tors Hospital, Minneapolis, Septem 17. Mrs. Shutter was one hund years old.

Mrs. Shutter was, through most her long life, an active Universal leader. She served on the natio Board of the Association of Univers ist Women, and was leader of her st group. Together with Dr. Shutter, s founded Unity House, the oldest s tlement house in Minneapolis. S served on the board of Unity Ho for fifty years.

Mrs. Shutter is survived by one s Arnold, of Riverside, California, an sister, Mrs. G. L. Morrill, San Die California.

Dr. Carl H. Olson, minister of t Universalist Church of the Redeem Minneapolis, officiated at Memor Services in Lakewood Cemetery Cha el, September 20.

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(Major) O. H. McKenney, Jr., U.S.A.
20th Station Hospital
A.P.O. 252, c/o P.M.
New York, N. Y.

(1st. Lt.) D. W. Lawson, U.S.A.F.
3750 Tech. Trg. Wg.,
Sheppard AF.B.,
Wichita Falls, Texas

(Major) A. L. Simonson, U.S.A.
Hq. 4006th S.U.
Ft. Sam Houston, Texas.

We are sure that these fellow Universalists would be glad to see or hear from any of our readers who are in their areas. If you have sons or brothers in such areas, why not send them the addresses of these Universalist ministers.

MASSACHUSETTS FALL RALLY

One hundred and sixty people from thirty-one Universalist churches of Massachusetts attended the Fall Rally of the state organization held in the First Parish Church, Universalist, Malden, Sunday afternoon and evening, October 3.

The rally theme, "The Motive and Expression of Universalism," was related to the practical and concrete details of program by a series of departmental and project reports.

Dr. Clinton Lee Scott, Superintendent of Universalist Churches in Massachusetts, highlighted the theme and crystallized the spirit of the occasion in his opening keynote address. The Rev. Charles Monbleau, minister of the Malden church, welcomed the delegates.

At the evening session, "Planning for Universalist Advance" was presented specifically in three areas. Harry M. Foxhall and Selden D. Hulquist presented the plans "In Finance and Fund Raising," the Rev. Gordon B. McKeeman, "In Religious Education," and Kingsbury Badger and Alan F. Sawyer, "In Public Relations." "Charting for Universalist Achievement" in three areas was also presented. They were by the Rev. Keith C. Munson "In Church Extension," Mrs. Minot Inman "In Promotion," and the Rev. William DeWolfe "In Youth and Young Adult Activities."

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June 55

(Section 520, P. L. &

NOTICES

CENTRAL FELLOWSHIP COMMITTEE

Voted to transfer the fellowship of Rev. Amos C. B. Murphy from Central Fellowship jurisdiction to California.
September 30, 1954

Voted to waive the notification of publication of examination of Rev. Charles Wood, who is seeking a Letter of License as ordained clergyman.
September 13, 1954

Renewed the License of Mr. William J. Chandler for one year from September 21, 1954.

—Esther A. Richardson, *Secretary*

MASSACHUSETTS FELLOWSHIP COMMITTEE

Authorized the Ordination of Mr. William Alfred Slater. Transferred Mr. Vinton Bowering, Licentiate, to North Carolina. Transferred the Rev. Francis Rockwell to Connecticut.

—Raymond M. Scott, *Secretary.*

WOMEN'S ALLIANCE MEETS AT BETHANY UNION

The Universalist Woman's Alliance will meet at Bethany Union, 256 Newbury Street, Boston, Massachusetts on Friday, November 19, 1954, at 11:00 a.m. Mrs. Emil Hartl will speak on "Morgan Memorial." Luncheon reservations should be made with Mrs. Dumas, CO 6-0240 by November 15.

—Grace M. Elwell,
Recording Secretary

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